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Woman's Medical Work.

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No.

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MRS. J. T. GRACEY.

On the 3rd. of November 1869 the first Medical Missionary woman sailed from New York for the Continent of Asia. She was a native of the State of New York, and a graduate of the Woman's Medical College of Philadelphia. She reached her field of labor in North India January 1870. She enjoyed the honorable distinction, not only of being the pioneer woman physician in India, but the first woman physician ever sent out by any Missionary Society into any part of the non-Christian World. Dr. Swain was the fore-runner of a company of women destined in a new manner to prepare the way of the Lord in opening the homes and hearts of heathendom. She stepped out to inaugurate one of the most important humane efforts of this century, aye, of any century. In this as in all great reforms the Christian Church led the way. The story of womans' misery and suffering had been wafted across the sea, and the heart of christian womanhood in America had been deeply touched. We were informed that within the walls of palace and hut, were women titled and untitled, some glistening with gems others without any of life's comforts, child-wife and child-widow, pampered queen and hungry daughter, proud mother and childless wife, who

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in hours of sickness and suffering, and in time of maternity, were without proper medical care. Or if any attention was given, it was by ignorant practitioners, who judged their symptoms from hearsay, and who knew little or nothing of the anatomy or physiology of the human body. Then the inexorable laws of caste and custom were dooming their miserable victims to death sooner than admit a physician within the precincts of their guarded seclusion, and thus hundreds and even thousands were left to suffer, linger and die as the beast dieth.

It became apparent that only medical women could meet this great emergency, and it was providential that the battle for the medical education of women had been fought out, quite apart from the special claims of Missions, so that when the claims come to be recognized, a very few were ready to respond. The American woman has had this and many other battles to fight in the way of reforms. In the fore-front of this great pioneer work stands the name of that noble woman Sarah J. Hale, of Philadelphia. It was she who thought out and urged upon the Churches the pressing necessity for sending medical women to Mission fields. As early as 1851 a Woman's Medical Missionary Society was formed by Mrs. Hale, who wrote editorials on the subject for Godey's Ladys' Book, of which she was editor, and communicated with eminent clergymen on the subject, many of whom expressed their sympathy with the movement. Two young women offered themselves for the work, but the time had not come. Mrs. Hale, in her plans, was

in advance of the sentiment of the times, and it was a sad disappointment to her to realize this. But she lived to see her cherished plans executed some twenty years afterward, and well does the writer remember spending a morning in her library, hearing this story from her own lips, and her expressions of delight that her purposes were about to be realized by the appointment of Dr. Swain to India.

Turning from this initiatory movement at home take a glance at the foreign field. The first efforts in the direction of training native women in medicine was made by Dr. J. L. Humphrey, a medical missionary of the M. E. Church, stationed in Nynee Tal, India. In 1867 he began delivering medical lectures to a class of young women who had received some education in the Girl's Orphanage at Bareilly. A liberal-minded Hindu proposed to Dr. Humphrey to furnish half the necessary funds, to develop what seemed to him a very necessary work, if some help could be obtained from the Government. Application was made but finally withdrawn. The time had not fully come for that either. The government could not see the necessity, but the Missionary did, and so a class was formed, the first of its kind in the East, in Nynee Tal, May 1869, consisting of nine women. Was it possible for Hindu women, so long oppressed and down trodden, without school or college, or other educational advantage to comprehend the science of medicine ? Let the facts answer. At the close of a two years course of study four of these women after examination, before a board of English

physicians one of them the Inspector General of hospitals, were given certificates for the treatment of all ordinary diseases. The victory was won once and for all. That certificate meant more for India, and for the world of heathen women than the holders themselves thought or could comprehend. It meant a revolution of ideas, plans and practices, a blow at superstitions hoary with age, and at religious systems, long opposed to the benevolent spirit of Christianity.

It was just at this period that Dr. Swain arrived in India. Those who were watching the movement at home wondered if the doors so long barred, would open to the touch of a stranger, and the prejudices of ages give way to the ministrations of a woman of another nationality? She at once commenced her work by establishing a dispensary and forming a medical class consisting of fourteen girls, and was called at once to visit women and children of all classes of society, treating in her first six weeks one hundred and eight patients.

Next came the necessity for a hospital, which was met by the generosity of a native Mohammedan prince by the gift of a property worth some $15,000. Repairs were made on the house, and on January 1, 1874, the first hospital for the women of the Orient was open and ready to receive patients. Auspicious day! Like doves to their windows, flocked the women to hospital and dispensary-Hindus, Mohammedans and Christians. Cards were printed in three different languages bearing a verse of the blessed Bible, so that every patient

received with her prescription some word about the great healer of souls. The women were captured. "May I not come here and stay awhile every year even if I am not sick," said one of the patients. "Let me stay," said another, "for I would like to walk out in this beautiful garden, I cannot walk out at home for my friends say I am very bad if I do." The work so auspiciously inaugerated commanded the attention of other Missionary Societies, and the trained physician soon became a necessity in every well-equipped mission in India.

The experience of Missionaries in China was identical with that of their fellow-workers in India.

The importunate cry came for medical workers from that old empire, and the women of Methodism, who had inaugurated this movement in India, were able to do the same for China.

Dr. Combs, a resident of Philadelphia and graduate of the Woman's College in that city was selected, and reached Peking, the capital in the fall of 1873, and opened the first hospital for women in 1875. The story is familiar to all conversant with Missionary work, how Dr. Howard, a graduate of Ann Arbor, who had joined Dr. Combs, was called to Tientsin to attend Lady Li, wife of China's Prime Minister, and how that resulted in opening official doors to the Missionary and physician. No restraint was put upon christian work, and Lady Li contributed liberally toward the expenses of establishing a hospital in the city.

It was a suggestive fact that one of the finest heathen temples in the city was devoted to distinctively christian work. Dr. Howard was called

to attend the mother of of Li Hung Chang,an aged woman, who died and left $1,000 for Dr. Howard's work, the first bequest of a Chinese woman to christian benevolence. We cannot trace the history of this movement in China further than to say, that it seemed to meet a great need, and the woman physician is now found in many of the large cities of the empire, winning the hearts of Chinese women by the irresistible arguments of personal kindness and skillful medical treatment. The dispensary and hospital, or its equivalent, a woman's ward, became a necessity, and these are found wherever the Medical Missionary is found. Some of these have been endowed by a single person, as the Isabella Fisher Hospital in Tientsin, 1881, by a Baltimore woman, by the gift of $5,000; the Woman's Pavilion in Peking by an Albany woman, donating $3,000; the hospital of the Union Missionary Society of Shanghai, where land, building, furnishing, instruments and salary of a physician and nurse for seven years were provided at an expense of $35,000 by the munificence of Mrs. Margaret Williamson of New York, for whom the hospital is named. The United States may exclude the Chinese from her borders, and the Chinese may send all Americans out of the country, but above and beyond all political complications these hospitals will stand as monuments of the love and devotion of American christian women for Chinese women.

No more convincing proof of the divine origin and truth of our religion can be given than these benevolent institutions everywhere established throughout the heathen world.

Medical work was the key that first opened Korea to the entrance of the gospel. Koreans have said that "even stone, wood and animals have had their feelings aroused" by the benefits of medical missions in their country. Koreans follow their own sweet will in taking medicine, on the principle that if a little medicine is good, taken three or four times a day, then how much better to take the entire bottle full in half the allotted time, or all at once !

The Presbyterian Church sent the first medical woman to Korea who had the post of physician to the queen. She reached there 1886. A representative of the Woman's Foreign Missionary Society of the M. E. Church followed in 1887, and soon in that old hermit nation, a hospital was erected. As soon as the king heard that such a building had been opened for the relief of suffering women of his country, he showed his appreciation by sending through his foreign office his name painted in royal colors, to be hung on the gate, so that all persons would know the institution had the king's hearty approval.

The women of Japan are not secluded, and are accessible to the ordinary physician, but there is still need for the woman physician. In Kyoto, a hospital and training school for nurses constitute a branch of the Doshisha University, and an American woman is at the head of the training school.

There are throughout the world 359 medical missionaries of whom 80 are women. These medical women are now to be found in Turkey, China, India, Burma, Ceylon, Korea, Persia, Egypt, Syria,

Micronesia, Japan and Africa, representing the following missionary societies, to wit: Congregational, Presbyterian, Methodist Episcopal, Baptist, Methodist Episcopal Church South, Woman's Union, Protestant Episcopal, Southern Presbyterian, Seventh Day Baptist, United Brethren, Lutheran, Friends, Cumberland Presbyterian, Presbyterian Church of Canada, Presbyterian Church of Ireland, Wesleyan, Church of England, Free Church of Scotland, Zenana, Bible and Medical Missionary Society of London, British Syrian Mission, and Society for the Propogation of the Gospel. The Presbyterian Church (North) has the largest number in the field, ten in China, one in Japan, two in Korea, three in India, four in Persia and one in Syria, making twenty-one.

Mary P. Eddy, of this society, who graduated in the spring at the New York College, has spent several years in fitting herself for medical work among the women of Syria. She goes out with an unusual professional equipment. She has taken six diplomas which represent some of the most difficult medical examinations of this country, and include pharmacy and oculist's diplomas. She is the first woman to take the complete course of study under Dr. Herman Knapp the celebrated oculist, and is the first medical woman in the Syrian field,*

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*Since the above was written we learn that Dr. Eddy was detained several months in Constantinople awaiting a permit to practice medicine in the Turkish Empire. Through the efforts of the American minister, the prohibition against woman physicians practicing in Turkey has been removed, and they are now on the same footing as male physicians. Formerly a woman physician had no existence in the sight of the law, and could claim no protection, in the practice of her profession.

Dr. Mary Bradford of Persia, also connected with the Presbyterian Church, has had a remarkable record. During the past year she stood heroically at her post in the midst of cholera epidemic. All Europeans had fled from the city; hotels, banks and telegraph offices were closed, but the American lady doctor remained at her post. The Armenian Khalifa, or Archbishop, who has been an inveterate enemy of missionaries, opposing their work and denouncing them everywhere, was taken sick with the cholera and sent for the Missionary doctor. Miss Bradford did not hesitate for a moment. She magnanimously forgot the man's previous animosity and hastened to his bedside. She succeeded in arresting the disease. Her skill and care are given equally to the wife of the Shah, and to the poorest peasant woman.

The Woman's Board of the Congregational church has medical missionaries located as follows: Two in Japan, one in India, (Dr. Root, who in one year treated over nineteen thousand cases,) two in China and one accepted for India and two in Turkey.

One of the physicians of this Board is occupying a peculiarly isolated outpost in Kalgan on the borders of Mongolia; and in addition to these the American Board has one in North China and one in Ceylon.

Two other names not found in the list of missionaries deserve mention. Dr. Caroline Hamilton, a graduate of the New York Medical College, and afterwards an instructor in that institution, is a resident physician in Aintab College sup-

ported by the generosity of a woman in this country. She co-operates in missionary work.

Dr. Gunebai Karmarkar, who came from Bombay, graduated at the college in Philadelphia, and after a year of hospital work has returned to India to practice among her countrywomen, is said to be a good physician and devoted christian woman.

The Baptist Board has eleven, three in India, three in China, five in Burma ; four of these are under the Western Section and five the Eastern Board.

The Methodist Board has fifteen located as follows ; three in Teintsin, one in Tsunhwa, four in Foochow and one in Chinkiang, China ; five in India and one in Seoul Korea.

These women are administering annually to about half a million of native women.

In England a somewhat different course has been pursued. In the early history of English medical work women were sent out with only a partial training. This led to considerable discussion, and the request from societies that only fully qualified physicians be sent out. Only in January last, a Medical Missionary Conference was held in Bombay at which resolutions were passed emphasing the fact that every medical missionary should be thoroughly equipped professionally, and as this work is only a means to an end, the spiritual work should be kept always prominent.

Woman's Medical movement in England owes its origin to the efforts of Dr. Wm. Elmslie, the first medical missionary to Kashmir. After

spending some years in that country, Dr. E. returned to England in 1870, greatly impressed with the importance of securing medical aid for women. He agitated the subject in his public addresses, and through the press.

The Indian Female Normal School Society printed a statement concerning this great need, which fell into the hands of Miss Fanny J. Butler, who had for some time cherished the desire for medical work. She offered herself and was accepted, and immediately entered the London School of Medicine, just then transferred from Edinburg. She was the first enrolled student. The second was Miss Jane Waterson, who was sent to Africa by Free Church of Scotland. To Miss Butler, however, belongs the honor of being the first fully qualified English medical woman sent to a foreign field. She was sent to Bhagalpur, where she spent six years, then was transferred to Kashmir where she gave her life for the women.

Mrs. Isabella Bird Bishop who visited her in her isolated home says : "Just before the death of Dr. Fanny Butler, it was really a terrible sight to see the way in which the women pressed upon her at the dispensary door, which was kept by two men outside and another inside. The crush was so great as sometimes to overpower the men and precipitate the women bodily into the consulting-room. The evil odors, the heat, the unsanitary conditions in which Miss Butler did her noble work of healing and telling of the Healer of souls were, I believe, the causes of the sacrifice of her life."

In London at present there are 26 women, in Edinburg, 22, and in Glasgow, 18; or 66 in all who are studying medicine for the foreign field, and in the field now holding full British qualifications are 19 women, of whom 16 are in India, two in China, and one in Korea.

Through the humane and Christ-like spirit many are brought under the influence of Christianity.

What have been some of the results of Woman's Medical Work?

A Hindu recently stated one of the results clearly in a conversation with a Missionary, when he said, "What we dread is the presence of your Christian women, for they are winning our homes, and your Christian physicians for they are winning our hearts."

On the mountains overlooking the Dead Sea, is the turbulent, half rebellious city of Kerak. A few years ago, M. Lethaby, an uneducated and poor layman went there. He was abused, threatened, and would have been killed long ago but for his heroic wife, who, although not having a medical education, had knowledge enough to treat simple diseases, and has so ingratiated herself with the people that they protect her and her husband, where no foreigner, not even an official of the Turkish Government would be safe. And there she has lived and labored for body and soul together, cut off from the world, but in direct communication with Heaven.

Medical work has been a spur to the higher education of women, has given women a higher ideal

of life, for every one treated in a hospital learns something of cleanliness and care of the sick, and they carry away a treasure of new ideas, which cannot fail to bring comfort and health to cheerless homes, while giving them a higher conception of womanhood and motherhood.

2. It has developed the medical school on native soil, and given employment for native Christian girls and women.

Admission for female students was asked for in the Indian Medical College. The Universities, led by Madras, opened their doors to medical students and were welcomed and treated with uniform respect by students and professors, native as well as foreign, a fact, says Bishop Thoburn, "gratefully recorded in view of very different treatment women have received from Western Medical Colleges."

In the medical school established in 1884 at Agra, an institution belonging to the government of India, but under Missionary direction, many women from mission schools have taken a course of medicine and graduated with honor. Interest in this movement so developed that scholarships were offered by the Missionary Societies, and non-Christians. Municipal Boards made appropriations, and native princes have promised support, and offered large salaries to women students on condition they would give a number of years to practice in their dominions. Seven-eighths of the Agra students are Christian women. One of the first to graduate was a Hindu widow who passed a fine examination, and stood first among the women of her class

In the early history of the Methodist Mission in India, a little waif of a girl was picked up and taken to the girl's Orphanage in Bareilly. The support of this child was assumed by parties in New York city. With proper care she developed physically, and was put in school, became a bright student, and having finished the prescribed course, was selected as one to enter the Agra school as a medical student. She graduated at the head of her class, and was so proficient, that her case was noticed by the India secular papers. She has been selected to take charge of the woman's department of a government hospital, and has now been in charge about two years, and the English Surgeon, inspecting her work, acknowledged that her hospital was one of the best conducted in Northern India. Could the most sanguine have imagined that in twenty-five years, there should be such a revolution in sentiment, that a native Christian woman should occupy such a position !

3. Another result has been the awakening of a desire on the part of women both in China and India, to come out from their surroundings to see something of the great world that they might secure better advantages. Notably among this number, Mrs, Josee, a Brahmin woman broke away from all her associations, social and religious. She graduated at the Philadelphia Medical College in '86, the first Hindu graduate of a Medical College. She returned home and was under appointment by the Court of the native state of Kolapare as resident physician in the woman's ward of the Albert Edward Hospital, but the

rigorous climate of our country had been too severe, and she died on the threshold of what many hoped would be a brilliant career.

Another native of India, a Miss Jaganadham has completed her studies in Scotland with distinguished honor, spent two years in a school of surgery and has been appointed by the Indian government as the head of the Cama Hospital in Bombay.

The first girl brought up by her own parents in all Central and Western China with unbound feet, a daughter of a Bible woman, is now a medical student in the University of Ann Arbor, Mich., and Miss Hu King Eng of Foochow, a daughter of a native preacher, is about completing her studies in the Philadelphia College expecting to return to her native country to practice.

4. Medical work has awakened among wealthy natives a desire to aid it by their contributions. A few years ago a wealthy Parsee in Bombay gave $50,000 to build a hospital for women and children. An Indian woman placed at the disposal of government $60,000 for carrying on woman's medical work in the province of Bengal. Another has donated six thousand dollars for the erection of a hospital for women at Balampore. These cases might be multiplied.

5. One of the greatest results has been the development of the "National Association for supplying Female Medical Aid for the women of India," popularly known as the "Lady Dufferin" movement. There is a touch of romance in the story of its beginning. In the year 1881 a medical

woman from the City of Lucknow was called to Poona to attend the wife of a native Prince. The physician remained with her royal patient for several weeks and through her skill and care the Princess recovered. When about to leave, the Princess requested a private interview and said, "You are intending to go to England and I want you to tell the Queen, the Prince and Princess of Wales, and the men and women of England what the women of India suffer when they are sick. Will you promise me?" She then requested the physician to write the message, and write it small, for said she, "I want to put it in a locket and you are to wear it around your neck until you see our great Empress, and you are to give it to her yourself, you are not to send it by another." Having suffered herself and carrying on her burdened heart the sufferings of her sisters, she was intensely in earnest that her message should be heeded.

Weeks rolled on and the Missionary physician reached England, and had the privilege of an interview with the queen and delivered the locket with its message. Her Majesty was profoundly impressed, and promised that something should be done, for said she, "We had no idea it was as bad as this." This was just at a time Lord Dufferin was appointed Governor General of India. The Queen had an interview with Lady Dufferin and impressed upon her the importance of making an effort to give medical help to the women. As soon as she reached India she conferred with prominent women as to the advisability of such a scheme, drew up a prospectus which was translated into

several dialects and sent through the Country. The appeal was favorably received and in time the Association formed. Its object "is to provide tuition, and medical relief by supplying medical Missionaries, trained nurses and the establishment under female superintendence of dispensaries, and cottage hospitals for the treatment of women and children." The cause has been espoused with great enthusiasm and liberal contributions have been made for its support.

The association is philanthropic, not missionary, as its employees are pledged not to interfere in any way with the religious beliefs of the patients ; but religiously neutral as it is, it depends largely for its success on Christian women, for only girls educated in the various Mission Schools were found prepared to avail themselves of the opportunity offered. This fund now amounts to nearly half a million of dollars, by means of which 103 well qualified physicians are kept at work, and about 240 more are studying medicine in India and England. About half a million of women receive help through this agency. The invested capital amounts to about five million dollars. Forty-eight hospitals and dispensaries, nine of which are in native states, are supported, and 13 physicians are in charge.

6. Another result of this work has been the creation of a sentiment throughout India which has led to the modification of the marriage law. Such revelations of inhumanity connected with child marriages were brought to light, that one of the physicians connected with the M. E. Church drew

up a petition, which was signed by fifty-five women physicians, and was presented to the government, pleading that the marriageable age of girls be raised to fourteen years. While the government was flooded with petitions and memorials from native Christians, Hindu women, and Missionaries, it is stated that nearly all the speakers in the legislative council referred to the facts presented in this memorial, which had great influence in bringing about the change of raising the age to twelve years, (not all that was asked,) possibly the most important step taken in the domestic and social life of the people since the abolishment of suttee in 1829.

The influence of this work is permeating all lands. In Beirut a hospital for specific diseases of women has been opened at the expense of the government. In Bethlehem and Jerusalem, around which cluster so many sacred associations, the woman physician is found, administering to hundreds and thousands of patients. Dr. Post, of Syria says, "Not far from the reputed house of Simon the Tanner is a stately stone building, one of the finest in Jaffa. It is the hospital for which the late Miss Mangan gave her energies while living. In her effort to overcome the opposition of the authorities to this most benevolent work, she died a martyr to her zeal.

"Within a few years the usefulness of nurses and their peculiar access to the sick has attracted the attention of a number of consecrated women of means. Mrs. Meredith's far-reaching vision has looked across the oceans and she has met a long

felt want by establishing a Nurse's Institution in Jerusalem, from which she proposes to supply attendants for the poor gratuitously, and for those able to pay, at very moderate rates. Miss Bouchart, of Damascus, a lady of fortune and large-hearted benevolence, personally conducts a most useful work of this kind in Damascus. She has under her direction a native physician, a graduate of the Beirnt College, a thoroughly trained nurse to attend to this department of work."

7. Not only does medical work open the homes and hearts of the natives to the preaching of Christ. It does much in removing opposition on the part of male relatives and friends, and so becomes a valuable adjunct to other departments of mission work. It gives practical demonstration of the difference between Christianity and false religions.

An Indian paper commenting on a successful operation performed by a lady physician in the city of Lucknow said, "The age of miracles is not passed, for Jesus Christ is still working miracles through the lady doctors." In one station of China they called the one who had so wonderfully helped them, a living Buddha. In another place an engraving was made of a surgical operation and published in one of their illustrated papers, on account of the foreign lady's amazing skill. In the city of Foochow it was with difficulty a lady physician could prevent the people from falling down and worshipping her.

These heroic women who have gone from homes of culture, and Christian surroundings, have braved many dangers, faced infection in all forms

been exposed to all weathers, have come in contact with idolatrous rites, have had their sensibili;ies shocked by the inhumanity of mankind, have performed the duties not only of physician, but nurse and cook ; with loving sympathy, have administered to all castes and conditions, have given heathen women a loftier conception of womanhood and motherhood, have comforted the living and spoken tender and loving words to the dying.

In the city of Calcutta, a native woman was ill in one of the hospitals. Her mind wandered and she was heard to say so pathetically, " I am sitting on the sea-shore, a storm is approaching, the tide is rising, my mind is troubled, alas, I shall perish." She regained consciousness to find beside her one who with loving words pointed her to a " refuge in the time of storm."

The Orient has felt the touch of the Divine Healer.

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